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VATICAN - THE WORDS OF DOCTRINE - de facto couples and homosexual persons (2)
Rev. Nicola Bux and Rev. Salvatore Vitiello

Vatican City (Agenzia Fides) - Since some Catholics have adopted an individualistic 'liberal' idea of conscience, rejecting the idea of communion of conscience, in which the individual Christian and the Church are one Body, given the gravity of the issue and the urgency of the times, it is necessary to shed light on the manipulation of the percentages of the phenomenon, on the fact that homosexual tendency, whether innate or "third gender" (4), quasi a natural and normal condition of the person, and on many other undervalued aspects, striving above all to demonstrate the fundamental fact that human dignity resides in the sovereign capacity of human beings to decide before acting, to act freely, certainly not only in homosexual or heterosexual orientation; that it is in itself a psychological abnormality (5) (neurosis, etc).

The phenomenon has a complex psychogenesis and socio-genesis, which could at the most cause hormonal or functional alterations (but this would appear improbable and has not been demonstrated so far). In general terms it must be tacked and changed from a viewpoint of therapy. With effort and the right motivation good therapeutic prospects exist.

Action on the part of Catholics should start by referring to articles on the subject in the Catechism of the Catholic Church (6); secondly this action should underline the importance of God's grace for exercising a positive influence on the person's freedom and behaviour, in order to fortify virtues; grace never fails to help resist homosexual temptations. Further more, this action should detach ideas on homosexuality from other correct convictions present in the conscience (respect, equality, unjust discrimination…). Lastly it should call attention to serious and open studies with regard to change or conversion of homosexual persons, as all Christians, while criticising and warning against deformed studies. The truth about homosexuality must be said, with charity, indifference must stop.

The important thing is to demonstrate the inseparability of rights and values. We witness this paradox. The authorities invoke "values", but those who practice them are treated with some mistrust. Those who live by values are even regarded as unbalanced and obscurantist. Nevertheless a healthy human mentality still exists, despite a progressive erosion in the conceptual of law and rights. We must return to the Enlightenment and the origin of laws and rights in Europe. There were values which referred to human reason and religion, not only for historical but also for philosophical reasons. It has always been clear that the right to individual freedom is decisive. But inevitably subjectivism must be limited or the state will collapse. In order to survive, society must continually set rules for itself. Ever since original sin, human nature is wounded, often unable to see clearly what is necessary for life. In addition to human reason what is needed is the light of Revelation, even though politically incorrect (7). (fine) (Agenzia Fides 22/2/2007; righe 33, parole 463)

4. Cfr Lettera ai Vescovi della Chiesa Cattolica sulla collaborazione dell'uomo e della donna nella Chiesa e nel mondo, Città del Vaticano 2004, n 2.
5. E' stato modificato il Manuale Diagnostico dell'Associazione americana di Psichiatria(cfr P.Cameron e altri, Errors ecc, 79(1996) 383-404; sono state promosse diverse ricerche psicologiche e sociologiche nascondendo e falsando i dati, mentre si sono censurati i risultati buoni: cfr G.J.M. van den Aardweg, Omosessualità e speranza, Ares, Milano 1995).
6. Art. 2357-2359 e 2396 con una precisazione dell'Editio typica latina del 1997.
7. Cfr Europa, O. c, p 121.

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